

## CORRESPONDENCE

in social evolution where moral values are seen as relative and subjective, where social utility is a guiding principle and where human happiness and well-being is the end to be served. The acceptance of scientific methods of comparison and experiment as the sole means of attaining analytical knowledge suggests that this method is the only suitable means to be used in questions of law and social ethics. Again, social anthropology has illustrated the extent to which sexual customs will vary from society to society and from age to age, depending upon the economic and social environment of the given society, a fact which is as true of the variant Christian centuries as anywhere else. In view of these accumulated facts, extensions in conceptions of state "unlawfulness" to promote the interests of Christian doctrine over society at large are undesirable and could do much to bring contemporary law into contempt.

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*The Reverend Dr. Sherwin Bailey writes:* Obviously Mr. Micklewright has missed the point of my article, though this was stated clearly in the first paragraph. He seems to think that it was intended as the expression of a personal view, but this was not so. I was asked to review Mr. Quentin Edward's pamphlet; and since Lord Devlin and Professor Hart had also dealt with the question of law and morals, I thought it a suitable opportunity to consider critically for readers of the REVIEW the arguments of all three. The moral basis of law has a direct bearing upon the study of eugenics as properly and broadly conceived. It is a subject of great importance to society, yet beset with technical complications, upon which a diversity of opinion exists, even among experts; and continuance of the discussion in an objective, informed, and responsible spirit is much to be welcomed.